

[George S. Nye]

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FORM A Circumstances of Interview

NAME OF WORKER Harold J. Moss ADDRESS 6934 Francis St.

DATE [Oct. 4, 1938?] SUBJECT Folklore

1. Name and address of informant George S. Nye 66th and Garland St
2. Date and time of interview Oct 3, 38 8 to 11 p. m.
3. Place of interview Home of informant
4. Name and address of person, if any, who put you in touch with informant.
5. Name and address of person, if any, [accompany?] you
6. Description of room, house, surroundings, etc.

Part of rear of Business block on 66th (Cotner Blvd) This is a temporary residence, and is probably a business place made over into apartments. Paint and good furnishings. The informant really has a residence part of year on an island in the Platte River near Ashland Nebr. There they reside in a nature log house and of course have to cross the water in going and coming. They farm there and the informant works as an engineer in Lincoln Nebr. C. 15 Neb.

FORM B Personal History of Informant

NAME OF WORKER Harold J. Moss ADDRESS 6934 Francis St. Lincoln, Neb

Library of Congress

DATE Oct 4 38 SUBJECT Folklore

NAME AND ADDRESS OF INFORMANT George S. Nye 66th & Garland Lincoln, Nebr.
also Ashland Nebr.

1. Ancestry Holland - Irish
2. Place and date of birth [Corydon, Ind.?] Mar 24, 1890.
3. Family 7 children living - 2 dead. wife living. Father & mother dead.
4. Place lived in, with Corydon, Ind. 1890 to 1892 [Factoryville,?] Nebr. 1892 to 1896. Elmwood, Nebr. 1896 to 1902 [Weeping Water?] 1902 to 1904. Cook Nebr. 1904 to 1905 1905 to 1909 - Lincoln 1909 to 1923 Afton, Ia. - 1923 to 1929 Lincoln 1929 to date.
5. Education, with dates Bethany Country school, Factoryville 1896 - grade school Elmwood 1896 to 1902 [Weeping Water?] 1902 to 1904 Cook 1904 to 1905 Bethany 1905 to 1907
6. Occupations and accomplishments, with dates
Laborer, [Fireman?] (Engine) 1907 to 1918 Locomotive Fireman 1918 to 19
7. Special skills and interests stationary engineer 1919 to date and farmer. Violin playing, old time dances, [machinist?], auto mechanic
8. Community and religious activities, Social gatherings, dances, Christian Church Member.
9. Description of informant. Large, over 200 pounds, congenial, pleasing personality, dark complexion meets people well and of a spontaneous friendly type, good talker and has [temperment?] not easily aroused however.

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10. Other points gained in interview.

Mr. Nye has reared a large family and has been a patient worker who has been mostly confined to the business of making a living. He craves freedom from the grind, at some time and is inclined to live out away from dense population. Some of this is expressed in his present part time status as a virtual pioneer on an island, heretofore unused.

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FORM C Text of Interview (Unedited)

NAME OF WORKER Harold J. Moss ADDRESS 6934 Francis St. Lincoln

DATE Oct [4?] 38 SUBJECT Folklore

NAME AND ADDRESS OF INFORMANT George S. Nye 66th & Garland St. Lincoln also Ashland, Nebr.

After coming to Factoryville, Nebr. in 1892, I started to school. It was really a country school and father was the miller at Factoryville, which was a trading center at the time. This town has since disappeared and I do not remember much about it. From there we went to Elmwood Nebr. and lived there from 1896 to 1902.

The folks wanted me to become a violin player or some sort of musician, as they they were always in demand and were very important in the earlier social life of the west. I used to lose my patience when practising and one time I broke up a violin when it seemed as if I could not learn on it.

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I did not play by note and so it was necessary to learn the pieces by ear. People did not travel about much and so became more interested in whatever was going on at the time.

["Square dances" were popular and there were many different calls.

They were called "Quadrilles" and "Reels."

The position was usually 4 couples. The positions were this way. Salute your partner, Then Lady on your left Grand right & left Half right and left. Balance Promenade ?] Ladies Choice Grand Promenade' 'the piece was 'Joy of The Dance,' for this one. 'First four right and left Balance Four. Turn partners, Ladies Change. Half promenade, right 'left back. Sides the same.'

(Repeat 4 times)

'silver slipper Horn pipe.' First four forward and back Cross over four Chasse to the right and left Promenade and turn Cross back and partners separate All forward and back, Turn partners to place.

(Repeat this 4 times)

New Century 'First four forward Ladies cross over Sides forward and Ladies Cross over' Grand right and left. Quarter round Meet partners, Promenade to place

(Repeat 4 times)

[HONEY SUCKLE VINE HORN PIPE?] 'First couple lead to the right Balance four Gent takes two ladies Balance to the next, turn five hands around. Take three ladies Balance to the next Turn six hands around All join hands. Circle to the right.'

(Repeat each couple)

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[HONEY COMB REEL?] 'Grand right and left Forward all Chasse by couples across Half right and left to places Balance all, turn partner First four forward & back First couple cross over inside Buck on outside. Salute corner and turn Sides separate - join hands with first four [Forward?] eight Forward, turn opposite lady to place

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4 Turn partner, all forward Salute and return to place!

One time a strange couple came to one of our dances and we saw their style of dancing was different. The lady retired from the dance. She had evidently been to the toilet for when she again came on to the floor her skirt was caught on her waist band and as she went into a set, a pair of homemade bloomers were in plain sight. It looked as if she had made them out of flour sacks for the label '[Gooches?] Best (was in plain sight on the back side.'

Every community has a little different style of dancing. The term "Aleman Left" was sometimes used for 'Grand Right and Left.'

The following was used to the tune of 'skip to Ma Lou My Darling.' 'Chicken in the bread pan, pickin' up dough Chicken in the bread pan, pickin' up dough Chicken in the bread pan, pickin' up dough Skip to [ma Lous?] My darling' 'Little more dough and on you go

(Repeat twice more) 'skip to Ma Lou etc 'ma hit Dad with her old shoe'

Repeat twice more) 'skip to Ma Lou My darling' 'skip a little further, this will never do'

(Repeat twice more) 'skip to Ma Lou My darling.

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'Here is Another' 'there was a little miller Liver by the Mill The [wheel?] turned around With a right good will One hand in the hopper And the other in the sack Ladies step forward and gents fall back! [—————?]

The Virginia Reel was a fine dance and usually there were 10 couples. The first and last dance were usually given to your escort. Sometimes there were several fiddlers, but the one who started the dance, always played the last 'Home Sweet Home'.

The old dances were always orderly and the folks went thru them in a pleasing way. The music was lively and inspired everyone to graceful dancing, full of action. Now they are getting modern and even square dances sometimes are not just as they should be.

In playing it was easy to keep in time with the dancing, except when a couple got mixed up.

That would often throw me off just watching the mixup.

The music was sort of geared to the dance rythmn'

[My mother used to tell about a home remedy used to make measels break out. It was sheep dropings made into a sort of brew or tea I don't know whether this was used outside or inside!

'[Mullen?]' used to be burned to smoke sores, and cuts, to cure them up.'

'smartweed tea' was used for internal cramps and aches.?)

['We have often heard that all people are buried with their heads to the west in a cemetery, so they will face the rising son when they rise. I do not know about this for sure?']

'Junkers used to call out 'Fresh Strawberries to attract attention. They they would give their junk call, 'Any rags, Any Bones Any Bottles!

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I remember one verse of a song which went like this 'Come along boys and help take Mary, Down to the Huskin Bee'

Apple Jack and [Good?] Blackberry, [We'll?] have a Jamboree'

The informant should be able to think of other things of interest and will tell about them later.

The old square dances were 'get-to-gether's' and supplied part of the social activity of the community.'

These affairs served to bring the young people together and of course present an opportunity for the attraction and mating of the opposite sexes. As is very aptly put 'it was instinctive in humans to convene in a colorful way and thereby create the proper setting and atmosphere to inspire the younger folks. People who mixed freely in these social gatherings, ordinarily made better neighbors and developed better personalities for later life.